10.

THE CONVERSION OF PHILIP CORWINE A FRANCISCAN FRYAR,

To the Reformation of the

PROTESTANT RELIGION, *Anno* 1589.

Formerly Written by

JOHN GARVEY

Sometime PRIMATE of all

IRELAND.

Being a Copy of the Original

Remaining amongſt *James Usher*, late PRIMATE of the ſame, his Papers; and now Entred amongſt Sir JAMES WARE's Manuſcripts.

Published for the Good of the Proteſtant Church of *England*, by R. *W.* Gent.

DUBLIN,

Printed by *Joſ. Ray* at *Colledge-Green*, for a Society of Stationers. 1681.

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Printed by Jos. Kay at College-Green, for a Society of Stationers. 1681.

DUBLIN.

Published for the Good of the Protestant Church of England, by R. W. Gent.

TO THE READER.

ZEal, the Mother of all Religions, caused the devout (and otherwise honourable) Women to persecute St. Paul: the same stirred up St. Paul to persecute Christ before he had knowledge of him. Thus was the Zeal of this Convert, which a Reverend Father of the Protestant Church wrote to be reserved for future Memory. Acts 13. 50. Phil. 3. 6.

This Narrative I shall lay before Protestant and Papist upon two accounts: First, That all men may behold the Danger of immoderate Zeal against those of another Judgment. Secondly, To shew how that Zeal and Knowledge ought to walk together.

1. Immoderate Zeal, saith Nazianzen, was in his time the cause of great Broyls and Troubles; insomuch that Truth it self hath been stretched too far; so that by a vehement dislike of Errour on one side, men have run into an Errour on the other, as Dionysius and Alexandrinus did, being too fervent against Sabellius: for these two first laid the Ground of Arrianisme. The Evil Event of Immoderate Zeal. *Vide Alexand. Ross* his View of Religions.

Ovid. lib. 2. 2. *Zeal without knowledge may well be compared to* Phaeton *in the Poet, who took upon him to drive the Chariot of the Sun, but yet through his inconsiderate Rashness set the world in a flame.* St. Bernard *hits full on this point, in these words;* Discretion without Zeal is slow paced, and Zeal without Discretion is strong headed: let therefore Zeal spur on Discretion, and Discretion reign in Zeal.

Thus the zeal of this Convert, having joyned with the knowledge of the holy Scriptures, became a lively Faith in Christ, not choosing Saint or Angel to plead his Cause, but the best of Advocates Christ Jesus, *who is the only Mediator between God and Man.*

R. WARE.

The

The Conversion of *Philip Corwine* a *Franciscan* Fryer to the Reformation of the *Protestant* Religion. *Anno* 1589.

Philip Corwine, Nephew unto *Hugh Corwine* late Archbishop of *Dublin*, supposing our Predecessor *John Long* late Archbishop of *Armagh* and Primate of all *Ireland* had been then living, wrote this Epistle following; which came to my hands, thinking it had been to me directed, my Name being *John*, and his Successor, within a little time after the Expiration of our said Predecessor, I opened it.

Reverend and Worthy Father,

After my long and tedious Travels, wandring like a *Jew* finding no settlement, (ever since the Reformation of the Church of *England* revived, and was appointed to be observed by our Gracious Soveraign the Queen and Her High Court of Parliament) I departed from *Ireland* into *England*, from thence into *Spain*, and so into *Italy*; being ambitious to visit *Rome*, purposely to behold her Modes and Forms: but being not satisfied with the Passages and cruel Objects which I there beheld, I returned into *Spain*, and took up my Lodging in St. *Francis* his Monastry in the City of *Sevill*, where I have hitherto remained, expecting your Gracious acceptance, and encouraging of a Prodigal Son to come home to the Church of Christ: For were it no other then the Tyranny of the *Romish* Church, and the large Indulgences which she hath sent abroad into most Nations, for to massacre those whom she esteems Heretical, purposely to advance her Coffers, and to raise up her luxurious Appetite

petite, it would be, for a rational man, a ſufficient preſident to lay before him what an Idol, or rather what a devouring Dragon, he and his Anceſtors have hitherto worſhiped.

I acknowledge I have feared this Monſter beyond my Creator or Redeemer, and depended upon his ſinful Indulgences more than on the bitter Paſſions of my Saviour Jeſus, for which I only crave mercy from above, whoſe Power is moſt infinite.

Alſo I have from my youth upward wandred in the paths of Idolatry, worſhiping of Stocks and Stones framed into humane ſhapes by the Art of Man, whoſe Eyes behold neither my Bowing or my Kneeling, whoſe Ears heard not my Petitions, nor their Mouths able to return me an Anſwer: therefore I cannot but lament, both for the precious time which I have loſt, and for the Happineſs of which I have all this while been bereaved, all thus juſtly happening unto me through my perverſeneſs in not embracing thoſe comfortable Offertures which my Gracious deceaſed Uncle, *Hugh* late Archbiſhop of *Dublin*, propoſed unto me, in caſe I had adhered unto the Proteſtant Faith, as it is now, according to the Apoſtolick manner, eſtabliſhed.

Yet knowing your Fatherly Clemency, and pious Indinations, by your former Correſpondence with my deceaſed Uncle. I ſhall returne with the Prodigal Son, and come over, if I may be ſo happy to receive your Encouragement, and ſo end the reſidue of my days to Gods Glory and mine own Salvation.

Your truſty and obedient
Servant
Philip Corwine.

Sevill March 29th. 1589.

To the Reverend Father in God
John *Archbiſhop of* Armagh.

Upon

Upon the Receit of this Epiſtle, rejoycing to embrace eſpecially the Reformation of ſo underſtanding a Man as this Convert was, I returned an Anſwer; yet beforehand, I ſhewed this his Epiſtle unto our Judicious and moſt Learned Brother in Chriſt, *Adam*, now Archbiſhop of *Dublin*, and Chancellor of *Ireland*, with whom I conſulted, and then We gave him all the encouragement imaginable; and ſent him this Anſwer following, by a *Portugal* Merchant then going from *Dublin* to *Waterford*, and from thence being bound for *Spain*.

The Archbiſhop of *Armagh* maketh the Archbiſhop of *Dublin* acquainted with this Letter.

To Mr. *Philip Corwine* in St. *Francis* his Convent at *SEVILL*.

Mr. Corwine,

YOur Epiſtle is Welcome, though not coming to the hands of that Reverend Father in God John, *our Predeceſſor, who lately departed this life, to obtain an everlaſting one in the Kingdom of Heaven; although he was deprived of this happy offerture of yours (by his death) yet was it as acceptable to me his Succeſſor, who with the reſt of our Brethren in Chriſt, do rejoyce at your Recantation, (in a manner) as the Angels and Saints of Heaven do at the Repentance of a Sinner, which cauſeth his Soul to enter therein. Whatever you expected from our Predeceſſor, ſhall be granted by his Succeſſor, your humble Servant, who embraces any one who deſires to become a Member of Chriſt, and one of his Flock. My weak endeavours ſhall not be wanting, neither ſhall the ability of our Church here be ſlack to aſſiſt you accordingly. I and our Brother* Adam, *now Archbiſhop of* Dublin, *and Chancellor of this Kingdom, have unanimouſly embraced your Learned Epiſtle, and in token thereof we have ſent you this ſmall teſtimony of our affection, towards your journal expences. Therefore let this be unto you an aſſurance*

of

of your kind reception by us the Clergy here; And for the future, Brotherly Love and Correſpondency between Ton and Us your Brethren and Clergy of this Nation.

Dublin, *June* the 27th. 1589.

Your True and Loving Friend, *John* Armachanus.

This Converts return to *Ireland.*

Upon the receit hereof, this *Philip* beholding the Clergies Invitation, together with the Sum, (being 50 *l.* English) which *Adam* our Brother aforeſaid, and my ſelf, had ſent him for his ſupply in his journey, upon the firſt conveniency made towards *Ireland*, firſt coming into the *Netherlands*; where meeting with a Veſſel bound for *Waterford*, he there landed, being civily entertained by our Brother *Thomas Whitherhead*, the then Biſhop of that Dioceſs. He landed on the 22*th* of *October* following, after the Date of this our Epiſtle; where this *Philip* tarried for ſome certain days, diſcourſing with the Biſhop, wherefore he came over hither, as alſo ſhewing him our encouragement, our Brother conveyed him (ſending a Guide along with him) to *Drogheda*: Of which I having notice, ſent word to the Mayor and Corporation to receive him kindly, which was accordingly performed.

The Convert deſigns to make an open Recantation.

Some few days after this his kind reception at *Drogheda*, this *Philip Corwine* being minded to make an open manifeſtation of his true and hearty Converſion, deſired me to give notice beforehand to the Town and Corporation, that he intended (God willing) to make a Recanting Speech, and to declare therein the Reaſons why he fell from the Church of *Rome*, and the Cauſes of his Adherence to the Proteſtant Faith. Which Speech was declared in St. *Peters Church*, where he choſe this following Text for his Diſcourſe.

The

THE TEXT;

Acts the 9*th*. *Ver*. the 14*th* and 15*th*.

And he fell on the Earth, and heard a voice saying unto him, Saul, Saul, *Why perſecuteſt thou me? And he ſaid, who art thou, Lord? And the Lord ſaid unto him, I am Jeſus whom thou perſecuteſt; it is hard for thee to kick againſt the pricks.*

Beloved Brethren,

HEre *Saul*, who became afterwards an Apoſtle of Jeſus Chriſt, breathed forth threatnings and ſlaughters againſt the Church of Chriſt; ſuppoſing and intending to have perſecuted her with much rage and fury, thereby to have ſpilt innocent Blood, which he at that time thirſted after.

This furious Intention of his declareth how much a man is led by raſhneſs, envy, and malice, and alſo by a raſh and blind zeal, before he can obtain the true knowledge of good. Man purpoſeth, but God diſpoſeth, even ſo did this Sinner. My ſelf, when I departed laſt this Kingdom, which was upon the coming in of our Graciour Sovereign Lady, Queen *Elizabeth* to the Crown of theſe Realms, departing hence with a blind zeal full of contention, propoſing to my ſelf how

With what Intention the Convert went, before his Converſion, towards *Rome*.

I might have perſecuted the Church of *England* now Eſtabliſhed by her Sacred Majeſty, and her Parliaments of theſe Realms: Intending according to my ability to have fallen thereon with as much fury as *Saul*, when he journeyed towards *Damaſcus* to have perſecuted the poor Chriſtians.

The Converts Offers which he rejected: as alſo the Policy of *Rome*, in abſconding the Truth of the holy Goſpel.

It is true, I had ſeveral good proffers unto me by my deceaſed Uncle *Hugh*, late Archbiſhop of *Dublin*, but rejected them, being at that time puſt up with the cruel Zeal of *Rome*, as ever St. *Paul* was with Judaiſm againſt Chriſtianity: ſuppoſing (with my ſelf) it to have been a meritorious act, if I could but have extinguiſhed the light of the holy Goſpel, which the Lord hath been pleaſed to reſtore again unto theſe Nations, which for ſeveral Ages now paſt, through the Policies of *Rome*) hath been detained from our Anceſtors, both to the diminiſhing of Gods Glory, and to the detriment of many millions of Souls. *Rome* and her Emiſſaries thus contriving purpoſely to be the abler to uſurp over Kings and Princes, and to Rule their Subjects after their power. But of late the Lord hath opened the eyes of Princes, and made them hearken to a Princely admonition: *Be wiſe therefore O ye Kings, and be Learned ye who be Judges of the Earth.*

Philip Corwine his ſenſibility of the Laws of *England*. how near they be to the Truth, to what other Country Laws are.

During my Travel into *Spain* and into *Italy*, where I beheld the Slavery of the common ſort of thoſe parts, and what hardſhips they endure. I compared (comprehending in my mind) theſe Slaveries to the liberties of her Majeſties Subjects of theſe her Dominions, and to the great Bleſſings of God, that though he had for a while taken away the Truth, yet he had permitted the ancient Laws and Liberties to Rule and Flouriſh amongſt our Anceſtors, which was a great ſign that he intended to have reſtored theſe Nations again to the Truth, as he did the Children of *Iſrael* after a long thraldom. Theſe cogitations ran in my mind upon my return from

Rome, journeying back to *Sevil*: which upon my first insight of the *Romish* cruelty, caused me to say within my breast, that doubtless the Protestants of *England* were in the way of Salvation, because their Lives were so agreeable to their Faith.

Secondly beholding the horrid Wickedness and Cruelties imposed on the poorer sort, I then recollected the Persecutions of the Primitive Fathers and Christians under the Heathen Emperor, and said within my self, O Christ thou art merciful, but how unmerciful are thy pretended Vicars (naming the Popes of *Rome*) which assume to themselves that Title, which their Predcessors formerly gave to all Kings and Princes, within their several Dominions.

He compares *Romes* tyranny to the heathen Persecutions and sets forth how they rob Kings of their *Titles*.

During mine abode at *Rome*, before I returned into *Spain*, eight persons were condemned to die for no other Crime, than for saying, *Christ was their only Mediator between God and them, and that neither Saint nor Angel was able to mediate between God and them.* Upon saying of these words they were brought into St. *Peters* Church to confess their Crimes, (as they imputed them) where they were to kneel before the Images therein; but with the three Children they resolved rather to endure the Flames of the Fiery Oven, than to bow to an Image, or to go from what they had declared; they unanimously spake in the *Italian* Language these words: *If a Saint or Angel cannot remit our Crimes, much less an Image, which is but dedicated to either.*

The cruel Martyrdom of eight persons at *Rome* for the Truth.

This strong Union, Resolution and Courage of these eight persons, being neither daunted nor flinching at *Romes* fury, started several standers by, especially pinched my Conscience, being a Spectater of these Massacres, that I fell into a deep melancholy fit, being then ashamed that the Church of *Rome* should be guilty of so cruel a Fact.

How their Union amazed the Converts, and was a means of his Conversion to the Truth.

How the Convert thought to divert himſelf, and was prickt in conſcience.

This melancholineſs encreaſing more every day then other, and ſtill running in my mind, to divert my ſelf, I took St. *Hierome*'s tranſlation of the Bible, and opening the ſame, mine eyes beheld this very Text of Scripture, which I here choſe for my Recantation. So whereas *Paul* was Converted by the voice ſaying unto him, (*Why perſecuteſt thou me*, &c.) Even after the ſame manner was I to the Truth recalled; miraculouſly lighting on the ſame words, though I heard not the voice.

His ſecond ſhift to divert himſelf, and how he lighted on the xciv Pſalm, being ſutable for perſecution and tribulation.

Taking this ſaying ſo ſoon into conſideration after this Maſſacre; I thought ſtill to divert my ſelf into ſome other Text, and opening the ſame Book, I let mine eyes light on the xciv Pſalm; which thus beginneth: *O God the Lord, the Avenger*; *O God the Avenger, ſhew thy ſelf clearly*, &c. Then was I in greater trouble of mind then before, thinking as if I had heard their voices crying up for vengeance; then I ſaid, doubtleſs the Prophet here deſired Juſtice, complaining of the Tyranny and Impiety of thoſe days: And how he ſets forth the Providence of Almighty God, and the Happineſs of Affliction, and that he is the Defender of the Afflicted; which Pſalm coming ſo opportunely, I fell into a worſe fit then before, ſo that I began to deſpair, having complyed with the Church of *Rome* ſo long in her Tyrany, as being one of her Members.

How the Convert reſolved to leave *Rome*, ſuppoſing thereby to divert himſelf, but ſtill was troubled in mind.

Yet to divert my ſelf from theſe thoughts, I at laſt reſolved to leave *Rome*, and ſo to turn back to the *Franciſcan* Convent at *Sevil*. Coming thither, I had not long tarried, when I heard a hideous Cry in the Street, and enquiring what that Clamour might be, one replied, a Heretick is ſeized on for ſpeaking of evil words: Then ſearching further into the Cauſe, I found it out, which was thus.

A Man

A Man named *Leopald Donſever*, an Innkeeper of that City, having ſaid before two of mine own Order, *Franciſcans*, that the new Law there made, called the *Inquiſition*, would make more *Hereticks* than *Romaniſts*, calling Proteſtants *Hereticks*; and therefore he could wiſh that the Church of *Rome* had never ſet up that Statute.

How the *Spaniſh Inquiſition* troubled this Convert.

Theſe words this poor Man ſpake innocently, out of pity and compaſſion to thoſe who had felt that *Roman* laſh; but theſe two *Franciſcans* turning the interpretation otherwiſe, purpoſely for their own ends, to have their forfeitures given to their Convent, making the ſenſe worſe; informed the reſt of the Convent of what this innocent Man had ſpoken. Immediately upon their relation of the words, they all concluded that he had ſpoken Blaſphemy againſt the Powers of the Church of *Rome*: Thereupon they not only ſeized on this poor wretch his perſon, but alſo upon what little ſubſtance he had, being all in this World for to have maintained his Wife and Children, who (by this Injuſtice) were in a ſhort ſpace after forced to beg the Charity of others, having before in an honeſt way laboured to get a livelihood for themſelves and their Family.

How the Convert was rebuked by the two *Franciſcans* for his Commiſeration to the poor Innkeeper.

Coming to the Convent, and beholding theſe two Informers, I ſpake thus unto them. Could ye not have privately checked the poor man, and have laid ſome ſmall pennance on him, but run thus violently on him, his Wife and Children. By this ſaying of mine, I received a check in theſe words: *We believe you will be ſuch another.* At which I withdrew, and held my tongue.

How the Convert returned into the Garden to bewail himſelf.

Then returning into the Garden belonging to the Convent, where there be walks both private and publick, I contemplating with my ſelf what warning I had by the former two

two Texts of Scripture: *Saul, Saul, why perſecuteſt thou me? &c.* As alſo what afflictions poor Proteſtants endure when by the *Romiſh* Clergy Orders ſeized on, and the Courage the eight Perſons in *Rome* had upon their Deaths, being brought to the Stake of Perſecution, which I compared with the Pſalm aforeſaid, being terrified that I had perſiſted ſo long in the *Romiſh* Bloody paths, and had not returned ſooner to the Faith of Chriſt as now I am in.

Here the Convert receives comfort, and is ſtedfaſt to his end.

Then being in a manner totally in deſpair of ever receiving any Salvation; I in a grievous paſſion opened the Tranſlation the third time, and vowed where ever I chanced to fix mine eyes, there to contemplate and lay hold on the Living God. Then as if it had been with his Finger pointing out a way for Salvation, I caſt mine eyes on theſe Words in the Prophecy of *Ezekiel.*

Ezekiel, cap. 18. ver. 27, 28.

Again, when the wicked turneth away from his Wickedneſs that he hath committed, and doth that which is lawful, he ſhall ſave his Soul alive. Becauſe he conſidereth and turneth away from his Tranſgreſſions that he hath committed, he ſhall ſurely live and ſhall not dye.

How he was altered, and gave God thanks for his deliverance.

Upon reading of this ſaying of the Prophet my Soul was immediately changed; ſo alſo was my Reaſon and Underſtanding, that I fell into a paſſion of weeping, which was a Joy (at that preſent) rather than a Grief unto my diſtreſſed Soul; yet the fierceneſs of my Tears brought two of the Brethren into the ſame Walk, who had heard my voice, and demanded of me wherefore I wept, to whom I replyed, for the multitude of my Sins. But they leaving me to my ſelf, not conſidering how it was becauſe I had ſo long continued in the Church of *Rome*, and that I lamented that ever I became of their Order, and how I had worſhipped a De-

a Devouring Dragon more than my Creator or Redeemer, in obſerving of the *Romiſh* Laws more than the Commands of the living God, or the Precepts of Chriſt and his Apoſtles, I immediately gave my Saviour thanks that he had opened my Mouth to ſpeak the Truth, and theſe two Fryers not to comprehend my meanings.

How he concealed his Converſion.

During the remainder of my ſtay within the Convent from that inſtant, I carryed my ſelf warily, leaſt I ſhould have been diſcovered, and have endured what this poor Innkeeper had ſuffered, which according to their Cruelty by this new found Inquiſition, is worſe then preſent death.

And how he confeſſeth he wrote the Letter before mentioned.

Then taking the firſt opportunity, I wrote a Letter to this Reverend Fathers Predeceſſor, ſuppoſing him then living, which, though miſſing its direction, came to this good Fathers hands, who is able to teſtify the reality of my Converſion to the Proteſtant Faith, and how earneſtly I ſought to become a Member thereof; who received my proffer, and aſſiſted me in my Journal Expences, which by me was not expected: For which, the Lord reward him in the World to come.

Thus he concludes with this Rapture.

Beloved Brethren, In this Mercy of God I ought to conclude with an hearty acknowledgment of the Goodneſs of my Saviour towards me, who hath recalled a Sinner, and hath raiſed me up ſo many Friends, nay Strangers, who have received me a poor wretch wandring (as it were in a Wilderneſs) as I was, during my being of the Church of *Rome* a Member thereof; and in danger of being devoured by the Dragon every moment.

Therefore the Lord of his mercy grant *me a broken and a contrite heart*, that I might ſay with thy ſervant *David*, I

am a worm, and no man, by reaſon I have defiled the works of thy hands, *who hath faſhioned me, and all mankind.* O Chriſt be thou merciful unto me a Sinner; that I may ſay alſo with thy Servant, *I cryed unto the Lord, and he heard my complaint.*

Then ſhall the Soul of thy Servant rejoyce, which was driven even to the Gates of Hell, and through mercy ſnatched out of the paw of that Roaring Lion, who *goeth about ſeeking whom he may devour.* Praiſed be thou, O Lord, from this time forth and for ever more. *Amen.*

This the Convert preſented me with after he had reviewed the ſame, and publiſhed it before the Towns People of Drogheda *in mine own hearing.*

The Converts death.

I entertained this Mr. *Corwine* as one of my Chaplains for the ſpace of ten Months, all that while not having a place ſufficient enough for his parts, and alſo to beſtow on ſo true a Convert, who indeed ought to have been cheriſhed. But being troubled with a Flux which ſeized on him, continuing for ſeveral weeks before he expired; at laſt it took him out of this World upon the third of *September*, 1590. having during his ſickneſs received the Sacrament of the Lords Supper, and continuing a true Churchman unto his end.

The projects of the Council at *Trent* againſt *Engl.* confeſſed to Archbiſhop *John Garvey* of *Armagh*, by this Convert.

During that ſmall time whilſt I was ſo happy as to converſe with him, I delighted in his converſation, and ſeveral times diſcourſed with him touching the late Grand Council of *Trent*, and of what things that Council had done, as touching the Proteſtants of theſe Her Majeſties Realms, to which he ſeriouſly related, as I took the words from his own mouth, at ſeveral times upon diſcourſe, as follows.

1. That the Council had Enacted in their Litany to be ſaid upon every *Good Friday*, as alſo upon any great Faſt proclaimed, or to be proclaimed, to Curſe all Heretical Kings, Princes and States, perſonally naming them, amongſt whom he aſſured me they have named her Majeſty, and alſo all their Heretical Subjects obeying their Commands and Powers.

2. That Her Majeſties Kingdoms of *England* and *Ireland* are to be given to any Prince or Nation Conquering them, eſpecially to *Spain*, as He married the Queens Siſter, yet to the firſt who ſhall attempt it. *Ireland* being not to be diſpoſed of in caſe of Conqueſt, but to be reſtored to the Ancient Race lineally deſcended of the Princes of that Nation. They ſwearing unto the Chair of St. *Peters*, to own that *See* the Chief Head thereof, as it is called *Inſula Sacra* upon Record.

3. That every *Roman Catholick* in *England* or *Ireland* having two or more Sons of any Quality or Eſtate, ſhould train them up in either of theſe Callings or Trades, Doctors of the Law, Lawyers, Phyſitians, Clerks, Agents, Vintners, Innkeepers, Apothecaries, Grocers, Brewers, Victuallers, &c. for ſeveral Cauſes beſt known to the Mother Church, as being moſt convenient for her Aid in ſervice, when ever required.

4. That all Deeds held by *Roman Catholicks* or other Eccleſiaſtical Lands, be Entred and Repoſed privately under the Signet of *Rome*, the Party enjoying the ſame until the *Catholick Faith* be reſtored; then ſuch Deeds appearing upon Record, the poſſeſſor, if *Catholick*, to be reprieved out of Hereticks Eſtates.

A good reason why Papists Oaths against Protestants should not be credited.

5. That all Oaths taken by compulsion, or otherwise, are of no force or tye, as the translation of their Bible is heretical and false; therefore the *Catholick* swearing thereupon, is all one as upon any common Book; the *Catholick* esteeming the same so to be; his Oath, though false, is no sin.

6 That no *Catholick* marry with any Heretick, unless it be upon great necessity, or advancement for the *Catholick*, who affirms before-hand, he or she doth it for no other intent but to advance the *Roman Faith*, and so to continue to the end. Then by a Dispensation from the Confessor, vowing to continue stedfast, and to perform the promises confessed, before the Marriage to be granted and permitted.

7. That Dispensations be granted to the Wise and Learned sort of *Catholicks* for Oaths, for Religion, for Place, for Office, or otherwise; provided that the Party shall four or more times in the year confess unto any Secular or Regular he is in his heart a *Romanist*; and so after upon Confession to testifie the certifying thereof, to shew signal assurance of their fidelity to the *See* of *Rome*.

8. That any of these sorts permitted or so licensed, shall in all Protestant Courts of Princes give monthly Intelligences more or less, as signal assurances of their stedfastness to the *See* of *Rome*.

9. That Excommunication, or a perpetual Curse light upon the Families of all those of the Mother Church, who will not promote or assist by means of Money, or otherwise, *Mary* Queen of *Scotland* to the Crown of *England*.

10. That all *Roman Catholicks* be and shall be obedient to those Archbishops, or other Popish Priests set over them private-

privately, as if they were openly ruling over them, and to relieve them, pay tribute or tax proportionably for the advance of the Mother Church.

11. And laſtly, that under-hand they propoſe a Match for the Queen, of ſome *Catholick Roman* King or Prince; or if ſhe dye, to ſet up *Mary* Queen of *Scotland*, or ſome other *Romiſh* Prince, for the advancement of the Mother Church.

Theſe and ſeveral other like paſſages I heard from this good and glorious Convert, who during his life, after his Recantation, made great progreſs in the converſion of others, and that not in vain, having converted the Mayor of *Drogheda* his Wife, and ſeveral others in the Town before his death. I dare not ſay that he was poyſoned, but there was much ſuſpition as if the Fryers had done ſomething to him; for he was ever and anon arguing with them in Diſputations.

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